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TABLE OF CONTENTS.

	Page		Page		Page
Subjects of the Day :		Roulet.)—Notes.—Booklist.	406	gedians. (A. P.)	410
To Keep out Anarchists. — The		The Religious World:		Science and Industry :	411
O'Haran Case. [D.] — Concerning		Domestic : — The Eucharistic Cong-		Church Music	
Church Bells. (A. P.) — Freedom of		ress. (B. M.)—Note.	408	Some Questions Answered. (Joseph	
Speech and of the Press. (A. P.)—		Foreign : — Religious Liberty for		Otten.)	412
Life of Doellinger.	401	Peru. (A. P.)	409	Neurology :	
Sociological Questions of the Day :		Letters to the Editor:		Msgr. Joseph A. Stephan. (A. P.)—	
Co-operative Communities. (F. E.	404	In Reply to Certain Criticisms. (Rev.	410	Eliza Allen Starr. (J. W.)	413
Book Reviews and Literary Notes:		J. F. Meiffuss.)		With Our Exchanges. (Arthur Preuss.)	413
Why Shakespeare can not have Writ-		The Stage:		Miscellaneous:	
ten the Shakespeare Plays.—An Ex-		Shall the Chorus be Revived? (A.		A Perilous Trip.—Notes.	414
traordinary Book. [M. F. Nixon-		P.)—The Three Greatest Greek Tra-		Notes and Remarks.	415

SUBJECTS OF THE DAY.

To Keep out Anarchists. The Philadelphia *North American* has collected the opinions of Congressmen on the following question :

"Do you favor forbidding the entrance into the United States of those called anarchists and believing in the destruction, overturning, and subversion of established government, and an amendment to naturalisation laws making these principles a disqualification for citizenship?"

The *North American* says that every answer received has been in the affirmative, which, no doubt, reflects the state of public opinion at the moment, but the practical value of such legislation would be small. It would not keep out any anarchist who really desired to come to this country. Persons who have the purpose to assassinate the rulers of nations, and who take the pains and precautions to accomplish that end, would never be

deterred from entering the United States by any regulations that it would be possible to enforce. Nobody who has the intention to commit murder will hesitate to take a false oath. If the attempt is made to bring in testimony concerning the intentions, opinions, beliefs, and affiliations of an arriving passenger other than that derived from personal examination, then anybody may be excluded on false testimony or even mere suspicion. Practically, the onus of proving a negative would be thrown upon every person against whom a bad report had been lodged with the Superintendent of Immigration. A bill to exclude anarchists was introduced by Senator Hill of New York in the United States Senate in 1894, and it passed that body, but failed to pass the House, because it was believed to be impracticable. Of course, such a measure, if it had been in force, would not have prevented the murderous assault on President McKinley, since Czolgosz was born in the United States.

The O'Haran Case. Father Meifuss, in a recent article, referred to the O'Haran case in Australia, and we have been asked for information concerning the same.

Some time last winter serious charges, reflecting upon his moral character, were brought against Very Rev. Dr. O'Haran, Cardinal Moran's secretary. He was made co-respondent in a sensational divorce suit, brought by a man named Cunningham, whose chief witness to the charges against the priest was his wife. The anti-Catholic press of Australia made the trial the basis of an attack upon the entire Catholic priesthood of the new commonwealth. This naturally gave the case wide notoriety.

The verdict was a complete and absolute vindication of Dr. O'Haran, who appears to have been the victim of a foul conspiracy entered into by a coterie of fanatics. The *Sydney Freeman's Journal* hailed the verdict as the triumph of the priest over bitter persecution, and says:

"The jury hearkened to the solemn injunction of his honor, Mr. Justice A. Owen. To this solemn appeal the jury brought in a verdict which restores Dr. O'Haran to the good opinion ever held of him by all men in this community whose opinion is of value. Nay, it places him on a higher pinnacle, for a man who can face and defeat this cunning attack, conducted with all the skill of a clever man, whose cleverness is aided and abetted by a coterie of far cleverer men behind the scenes, is a man who has fought a battle for justice and right against foulness and wrong, and in fighting for his own honor, has ensured that the honor of every citizen of this commonwealth shall be immune from the machinations of the blackmailer and the forger."—D.



Concerning Church Bells.

Mr. Blakely's communication in No. 23 has elicited a letter from the Rev. Father A. P. Bukes, of Easton, Mo., wherein he ridicules the fine sensitiveness and delicate constitution of Mr.

Blakely—whom he erroneously takes for a non-Catholic—and advises him to move beyond the reach of church bells if he can not brook their "crashing notes."

But this is neither here nor there. In matter of fact, the matter of church bells is largely—though not perhaps entirely—one of sentiment. Mr. Blakely finds the ringing of church bells annoying; Father Bukes and others—among them the Editor of *THE REVIEW*—share the sentiment of the many great poets who have derived inspiration therefrom, and would rather see other noises incidental to the life of a great metropolis silenced, than the sweet voices of our church bells.

So much is certain; as long as there will be Catholic churches, so long will there be bells to call the faithful to worship. The purpose of the church bells is thus described in an ancient gloss:

"Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, nimbium fugo, festa decoro."

The bells, says an eminent Catholic writer, announce the beginning of divine service and call the faithful to public worship; they indicate the sacred moment of the Elevation, accompany with their festive notes the chanting of the Te Deum, processions and pilgrimages; admonish the faithful to silent prayer, in the morning, at noon and in the evening; introduce on Thursdays the dying anguish of the Saviour and on Fridays the hour of His death. Since the days of St. Bede they are rung when a member of a Catholic parish dies or is buried. Thus they serve as the messengers of a higher kingdom and constantly remind the faithful not to forget the eternal in the worry of the temporal life.

Add to this the important ritual rôle played by the bells in the ceremonies of the Church.

By the blessing they receive and the prayers pronounced over them by Holy Church, church bells have, moreover, a special virtue, which is thus described in ancient inscriptions: "pello nociva," or "fugo daemonia, fulgura frango." Already Durandus said: "The bells are rung in order that the demons may fly; for they fear the sound of the bells,

which are the trumpets of the militant Church, as a tyrant dreads to hear the blast of the enemy's horns in his territory."

This virtue or power, while it depends on the prayers of the faithful for its manifestation, is objective, inherent in the metal of the blessed bells, constituting them "res sacrae"—holy things—and therefore we for one shall continue to respect them and cherish their sacred notes in spite of the protests of those who are led by a too great love of material comfort or other reasons to advocate their abolishment.—A. P.



Freedom of Speech and of the Press.

The assassination of President McKinley, due to anarchistic agitation, has set a great many Americans to serious thinking, and one result has been the striking-out of the words "freedom of speech" from the bill of rights in the constitution of Virginia, by the constitutional convention in session at Richmond (cfr. despatch in the *Globe-Democrat* of Sept. 18th).

It will require a few more terrible happenings of the same kind, we fear, to convince the people at large that the doctrine of free speech, and of the liberty of the press as well, is monstrous and must lead a nation to perdition. Ordinarily, it would be denounced as treason to enunciate such a proposition, but at the present juncture some of our people at least are more susceptible to the truth.

The liberty of speech and of the press, in the liberal or revolutionary sense, is the liberty of saying or printing anything you please. Given the liberty of conscience, in the modern sense of the term, liberty of speech and liberty of the press flow therefrom with logical consistency.

Of course, the Catholic Church is not opposed to liberty of speech and of the press in the sense that every man ought to have the

right to say or to print what he pleases, *provided* he respects not only the truth but the dictates of morality and prudence as well.

Our friend the Abbé Henri Hello, in a brochure which we can not recommend too often nor too warmly,* has luminously set forth the true Catholic doctrine on this subject.

The first principle is, that the diffusion of the Catholic doctrine, by word of mouth and with the help of the printing press, must be ever and inviolably free. The State has not created this liberty and therefore can not take it away. On the contrary, it is in duty bound to recognize, sanction, and protect it.

Secondly, in all undefined questions of free opinion there must also be liberty of speech and press. "If there is question of free matters," says Leo XIII., in his encyclical "Libertas," "which God has left to free discussion, every one is permitted to form his own opinion and to express it freely. Nature puts no obstacle in the way: for such liberty of the free interchange of opinions has never yet led to the suppression of truth, but is frequently a means of finding and spreading it."

Again, every one must be free to relate, or to publish in print, news and useful information, except where the public peace or security would thereby be gravely endangered.

But the Church has never recognised and can not recognise liberty of speech and of the press in the modern, liberal or revolutionary sense, i. e., the alleged right of every man to proclaim by spoken or printed word any opinion or doctrine he pleases, without regard to the truth, to morality, to religion and the respect due legitimate authority.

This liberty is no right at all, but a grave error, a dangerous and execrable "liberty of perdition," in the words of Pius IX. and Gregory XVI., and it stands solemnly condemned in the Syllabus (lxxix.)—A. P.

* "Les Libertés Modernes d'après les Encycliques," Paris, Librairie Vic et Amat, 11 rue Cassette. 1900.



Sociological Questions

Co-operative Communities. A late Bulletin of the Department of Labor devotes some eighty pages to a most interesting compilation of data concerning coöperative communities in this country, by the Rev. Alexander Kent of Washington. Of course, the Shakers come in for the largest share of attention, as the oldest, and in many respects the most notable, of American societies of this class; and the Amana, the Zoar, the Harmony, the Oneida, and the Ruskin communities, with others almost equally well known, are treated with considerable detail. But there are also several of the later growths, with which the general public is less familiar, and yet which well deserve the notice they receive in this pamphlet. One of these is the Coöperative Association of America. The first thing about it to excite popular interest is the fact that it derives its origin from the department store. Its founder, Bradford Peck, is President of one such establishment in Lewiston, Me., and Vice-President of another in Joliet, Ill., and has long cherished the notion that profit-sharing was one of the keys to success. He has conducted his Lewiston store on this principle with most encouraging results, and the time seemed to him ripe for putting his broader theories to the test. Here we have, therefore, such a combination of enthusiasm, experience, executive ability, and accumulated capital as has perhaps never been found before at the basis of any new coöperative enterprise.

As already intimated, Mr. Peck has taken the department store as his model. He is also frank enough to give credit to the modern trust organisations for suggesting methods of administration. The Coöperative Association of America, he declares, will unite as in one great world's department store, every part of our social and industrial life, eliminating the wasted energies, providing employment so that all may be given work and share in the full product of this movement, which

will be the "People's Trust," with education for its foundation-stone. "It will preserve the individual self," he adds, "by destroying the demon of selfishness so apparent among those who live for personal aggrandizement. It will unite capital and labor, thus destroying present wastes in strikes and shutdowns. It will remove the hell of war existing between individual corporations and nations by creating harmony through coöperation. Through public ownership it will preserve the home."

In one important respect the Coöperative Association and the trusts differ. The trusts pay for labor only the prevailing rates of wages, whereas the Association proposes that all its product, except what is needed as capital for extending its capacity, shall be divided among the laborers in the ratio of their earnings. By this means the laborers will be able to buy back, in one form or another, the entire fruit of their toil; and, as the Association expects to produce everything that its members wish to consume, it will be independent of the trusts, and may come in time to be a powerful competitor of theirs. It is, by the way, a part of the Association's plan to train its working-force so that men may be shifted from one department to another as exigencies dictate, and thus, when the necessities of life shall have been supplied to all, it will be practicable to turn the productive energies to supplying some of the luxuries as well. The headquarters of the Coöperative Association are in Lewiston, and its charter was granted by the State of Maine in 1890. It costs \$300 to become a member, and the applicant must execute a very plainly written business contract, but in the event of a member's withdrawal his money is to be returned to him.

At the opposite pole from this scheme is that of the Mutual Home Association, which has no constitution, and only such by-laws as are essential to its corporate existence. Its home is at the other end of the continent, near Puget Sound. It is the legatee of a colony organised on the Bellamy plan, which failed. It holds that the greatest happiness of the individual is secured, not by following

any fixed code of rules, but "under no restriction," and every member of the association is free "to act just as he or she pleases, at his or her own cost." This liberty extends even to the domestic relations, in which, as in everything else, "each is a law unto himself." Such absolute freedom of action, of course, leaves the members little to quarrel over, but there have been some withdrawals. Two members left because they were disappointed in not finding the colony living in communism, the others because they did not approve of freedom in love. Families, as a rule, live separately. Two that tried living together dissolved partnership, while another pair had got along for some months at the time the report was written.

Membership can be obtained by selecting a portion of the association's land—which is held in common—and then paying a sum equal to the cost of this tract and one dollar for a certificate. An income is provided by taxation, and any one who neglects or refuses to pay his taxes forfeits his membership. Although no money is returned to him from the corporate fund, if he quits the association, he is at liberty to sell his improvements, but not his membership, and, of course, not the land, to which he has no title. All labor is individual, or done by several members who enter into voluntary coöperation. A man may work if he chooses, and is not obliged to otherwise; the only trouble is that if he is lazy he will not find any one willing to coöperate with him. Each person and each group manage their own business.

Mr. Kent concludes, from the study of his several illustrative types, that most coöperative communities are short-lived; that the democratic idea has proved a source of weakness rather than of strength; and that those in which the rank and file have had least to do with the government, and where a central authority has exercised a rather rigorous discipline, have prospered most. The comparative success of the Shakers bears out this theory. Among these people everything is ordered by a central ministry, which hands down its powers rather autocratically from generation to generation, the great body of the membership having thus almost nothing to say about

who shall rule over them, or how the ruling shall be done.

The communities which have succeeded best have uniformly had a religious basis. The Harmonists and Zoarites claim, like the Shakers, to have a special inspiration and divine guidance; but when the founders of these societies passed away, and new men stepped in to take their places, the membership at large began to find fault; and, from the hour this non-acceptance of authority began, the dissolution of the communities was forecast. The Amana Society, which has kept its supernatural claims steadfastly to the front, has succeeded pretty well, thus far, in shutting out the newer ideas of the world; and by avoiding the fundamental error of the Shakers regarding celibacy, and preserving normal family relations, it has not only held its own, but actually trebled its numerical strength during the last forty years.

Certain traits are observable in all American communistic life. The communities are marvelously free from vice and crime. Most of their members have high ideals and are disposed to live soberly and decently. Their work is done with system and cleanliness. Their farms are better tilled and improved, their stock more carefully selected and kept than those of their neighbors. Their dwellings and farm buildings are models of convenience, every effort having been made to spare labor as far as possible to both men and women. Finally, the members have not only accumulated more property per capita than the average of citizens outside, but have enjoyed, while amassing it, a greater amount of comfort, had better schools for their children, and less exposure for their women, aged persons, and invalids. It is obvious, moreover, that the trend of socialistic experiments, and the lessons of such measure of success as some have attained, are adverse to communism in the narrower sense, and especially to the invasion of the home. The question his studies suggest to Mr. Kent's mind is how we are to transfer to society at large the economic advantages of coöperative life without hampering the best development of the domestic institutions we now have.—F. E. L.

BOOK REVIEWS AND LITERARY NOTES.

Why Shakespeare can not have Written the Shakespeare Plays.

Our scholarly friend
Dr. Condé

B. Pallen, in a critique of Allen's 'Notes on the Bacon-Shakespeare Question,' in the *Sacred Heart Review* (No. 11), states the chief reasons why Bacon could not have been the author of Shakespeare's plays thus:

There are two potent considerations in the Bacon-Shakespeare question, which, outside of other evidence, lead to the absolute conviction that the Lord Chancellor could not by any possibility have been the author of the plays. One of these, Judge Allen considers; the other, neither he nor any other writer on the subject, to my knowledge, has ever touched upon. The first of these is the internal evidence of style in the two writers. Spedding, quoted by Allen, says: "I doubt whether there are five lines in Bacon which could be mistaken for Shakespeare, or five lines in Shakespeare which could be mistaken for Bacon, by one who was familiar with their several styles, and practiced in such observations." This is so unmistakably obvious that it is superfluous to the adult reader sufficiently familiar with the respective writers. This distinction lies fundamentally in the difference of temperament in the two men: one essentially a poet, the other absolutely not a poet; Shakespeare supremely endowed with imagination, the analogy-discovering faculty, bodying forth the forms of things unknown, searching heaven and earth with the poet's eye for the imagery wherewith he depicts his world; Bacon, the pedant and the scientist, grave, formal and exact, laying stress upon logic and fact.

But there is a second contrast still stronger and more vivid; it is the theologico-philosophic point of view of the two writers. I have elsewhere set forth Shakespeare's want of conception of the supernatural in human affairs. He gives no answer to the riddle of life. His dramatic God is Chance; human life is a vanity without purpose or providential guidance to a higher end, a dream, a shadow, a pageant with no ultimate meaning, a fitful fever, a tale told by an idiot, full of sound and fury signi-

fying nothing. God and Providence, a supernatural motive in man, he knows nothing of. Bacon, on the contrary, entertains a distinctly religious and supernatural view. Anybody acquainted with his essays has but to recall them to realize the depth of his religious convictions and his Christianity. In this regard Shakespeare and Bacon are an antithesis. Both indeed concur in depicting life as a vanity, Shakespeare for the reason that life ends in nothingness; Bacon because the term of human existence ends in the fulness of a life hereafter. The two men are as wide apart in their respective views of the universe and human existence as heaven and earth. One sees only a blind chance in the universe, the other sees God as supreme legislator and governor of all things human and divine. That Bacon could have written the plays, he would have had to cease to be Bacon.



'*A Lily of France*,' by Caroline A. Mason, American Baptist Pub. Soc., New York City.

If it were not so amusing, '*A Lily of France*,' by Caroline Atwater Mason, would be nauseating. It is a story of some 450 pages, of the type of the '*Mysteries of Udolpho*,' of whose 350,000 words a clever man recently said, "At least 300,000 of them would have improved the book by being left out, and the greatest of the '*Mysteries*' is that Wm. Radcliffe ever found a publisher."

Miss Mason has written a story of a period which was interesting, even thrilling in the untoward events which went to make up its history. France and Holland in the 16th century were certes not dull, and a story of the time—written fairly, with nice distinctions and truthful pictures—would be excellent reading. Unfortunately the young woman who indites the screed is as incapable of impartiality and historical accuracy, as she is of keeping the reader's attention, and she has given to the world an impossible tale. It is intended to edify the young in the sectarian Sunday school libraries, and is as thrilling as the English "*Shilling Shockers*" or "*Penny Dreadfuls*," reminding one of '*Almost a Nun*,'

'The Old Chateau' or 'Henri of the Waldenses'—books in high favor thirty years ago. The author's accuracy and attention to detail will be readily inferred from the sentence, "I saw two novitiates walking hastily down the street." In Catholic eyes it would look a little odd to see a sober seminary walking abroad, but Miss Atwater Mason's orbs see as strange things as those of the kindred writer whose Cardinal "said mass at nine in the evening after a hearty repast,"—M. F. NIXON-ROULET.



—The three latest brochures of the San Francisco Catholic Truth Society—"Pope Leo XIII.: A Character Study" by Vicomte de Vogüé; 'Father Damien, The Martyr of Molokai,' by Chas. Warren Stoddard; 'Cardinal Newman,' by Rev. William Barry, D. D. — deserve wide circulation. Single copies cost five cents; per hundred copies the price is \$3.00. Address: The Catholic Truth Society, Room 87, Flood Building, San Francisco, Cal.

—"Fomá Gordyéeff," by Maxim Gorky, "the Russian novel of the hour," just published in an English translation by so respectable a house as the Scribners, is described by George French, a critic who "can endure much and excuse much," as "unrelieved and inexcusable bawdy-house nastiness," decked out in brilliant style by a genius evidently capable of great things. Mr. French hopes that we shall have no more of Maxim Gorky, unless it be radically different from 'Fomá Gordyéeff.'

—We are in receipt of St. Michael's Almanac, English and German editions, for 1902. It is printed and published by the Fathers of the Society of the Divine Word, for the benefit of the industrial school for boys which they conduct at Shermerville, near Chicago, Illinois. The contents of both the English and the German edition are varied and popular and the typographical work is a credit to the young institution, of which the Almanac contains an illustrated sketch. St. Michael's Almanac is especially valuable for the original reports it publishes, from mis-

ioners of the Society of the Divine Word, on the progress of their Chinese and African missions. Price, 25 cts. the single copy, 20 cts. if ten or more are ordered.

—The *Independent* (No. 2753) concludes a review of the English version of Matilde Serao's novel 'The Land of Cockayne' with the tart but true remark that the modern Italian novel is a mere *pastiche* of that last belated issue of naturalism, which, substituting a diseased mind for an unclean body, has got itself, as though in some broad Rabelaisian jest, the name of "idealism." 'The Land of Cockayne,' like the productions of d'Annunzio, belongs among the survivals of a bankrupt naturalism.

—The editor of the *Independent* (No. 2753), in a survey of the modern historical novel, finds that these books, looked upon as literature, are one and all bad, most of them immitigably bad. "They bear the same relation to true books as the latest ragtime song bears to Mozart." And yet these books form the intellectual food of the nation. Let us hope, with our confrère, that they may prove the means of educating the great and ever growing mass of readers up to better things.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Special Introduction to the Study of the Old Testament. By Rev. F. E. Gigot, S. S. Net \$1.50.

Psallite. Catholic English Hymns collected by Alexander Roesler, S. J. 50 cts.

The No-Breakfast Plan and the Fasting Cure. By E. H. Dewey, M. D. \$1.

The Retreat Manual. A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecilia. Net 60 cts.

Meditation for Monthly Retreats for Religious Communities. By Rt. Rev. J. Zwizen. Net \$1.

A Saint of the Oratory: Bl. Anthony Grassi. By Lady Amabel Kerr. Net \$1.60.

Conferences Given by Rev. Fr. Dignam. With Retreats, Sermons and Notes. 2nd edition. Net \$2.65.

Old Thoughts on New Themes. By Rev. Edward C. Hearn. Net \$1.

The Feast of Thalarchus. By Conde B. Pallen. Net \$1.

The Faith of the Millions. Essays by Rev. Geo. Tyrrell, S. J. First and Second Series. Each, \$1.75.

A Daughter of New France. With some Account of the Gallant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley. \$1.50.

Heart and Soul. A Novel by Henrietta Dana Skinner. \$1.50.

The Way of Perfection and Conceptions of Divine Love. By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.

Dévoût Reflections on Various Spiritual Subjects. By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

The Religious World.

...Domestic...

The Eucharistic Congress. It has already been announced that the Second Eucharistic Congress will meet in St. Louis University, St. Louis, next October. If it be permitted to gauge the success of an important work by the difficulties that have to be overcome in preparing the same, we may hope that this Congress will prove successful.

Originally, the Congress was planned on a much larger and more magnificent scale. That the original conception can not be fully carried out, is not the fault of the organiser of the meeting.

The Eucharistic movement, which has grown so strong in our days, needs organisation in order to work out great results in its own proper sphere—the glorification of the Blessed Sacrament.

Since the introduction of the Priest's Eucharistic League, devotion to the Blessed Sacrament has undoubtedly increased in this country. This increase in the interior life of the Church is a cause for due gratitude. The benefits and graces that have flown therefrom can not, of course, be tabulated or measured, just as little as the outpourings of grace in days gone by. We gladly recognise the earlier glorious results of the work of so many zealous priests, of the zeal and devotion of pious souls among the laity, of the societies of the Apostolate of Prayer, etc.

But it would denote a singular conception of Catholic life and its relation to the Blessed Sacrament if some one were to say that we have done enough for our Eucharistic Lord, that nothing more needs to be done, that we ought to be satisfied with the present condition of affairs.

The real sacramental presence of Jesus Christ in the Catholic Church is living and life-giving, efficient and active in the whole organism of the Church and in all parts of the same, in all her activities, essential and non-essential. For this reason our relation to the Blessed Eucharist can be and will be, under

our present ecclesiastical and social conditions, or under any imaginable set of such conditions, more or less manifold, more or less developed; they should be as intimate, lively and strong as possible, directed to one great center, in order to put the power of that center more forward and make those realize it who know it either little or not at all.

Christ can not and will not relinquish His position as the Eucharistic center, which He Himself has created in the absolute omnipotence of His love, and no one in the Church has the right to ignore or to limit it. Therefore the Church, the Spouse of the Holy Ghost, has always recognised and emphasized it and done her share to impress the importance of the Holy Eucharist upon all her children. The history of the Eucharist shows how the liturgical cultus, the rite of the Holy Mass, the exposition of the Sacrament, the confraternities and pious associations, the feasts and celebrations in honor of the Blessed Sacrament have been developed in the course of time. Never once did this development cease; on the contrary, it always progressed according to principles which appear clearly from Church history.

Hence the Eucharistic movement at the close of the last and in the beginning of the present century is not something superfluous, accidental, unimportant, especially since it moves forward under the leadership of the Church herself. Rome has approved the movement and blessed the Eucharistic congresses. The members of the St. Louis Congress will share the privilege of the papal benediction and of the presence and guidance of archbishops and bishops.

Like the Eucharistic movement itself, its organisation must have a *raison d'être* and ecclesiastical sanction. It has to take into its special consideration the fact that it deals chiefly with work that is purely voluntary. Hence the Church does not proceed in this matter by way of legislation, but she permits the members of the Eucharistic congresses to make motions, submit plans and programs, suggest rules, whereby the movement can be centralized, extended and con-

trolled. She allows the appointment of permanent committees to receive reports on the activity of the single branch societies and to give information and direction *salva auctoritate episcoporum*. Such committees can be formed in every diocese, they can be made central bureaus for the Eucharistic work in the diocese and compile a general report to the provincial committee, which again reports to a central committee. This central committee makes a résumé of the provincial reports for the congresses.

In this way—and perhaps in other ways—systematic and effectual work can be done. Later congresses will then be thoroughly posted and enabled to map out a practical program for future activity.

It will be one of the main tasks of the St. Louis Congress to prepare and build the foundation for this organisation.

After the St. Louis Congress the direction of the Eucharistic movement will pass into the hands of the Fathers of the Blessed Sacrament in New York.—B. M.



.... William Frederic Osborne, in the *Transcript* of Aug. 21th, had an interesting article on Boston's Portuguese, wherein he had much to say in praise of the sterling qualities of this almost exclusively Catholic element of our population. He calculates—from facts presented by the priests in charge of the Portuguese, as well as from figures given by the Portuguese consul—that there are in Boston and its immediate environs between 3,000 and 3,500 Portuguese people. Few of these are natives of Portugal itself, the Azorean islands being the source whence our Portuguese immigrants, mainly, come.

In this connection we recall an interesting article written by Mr. Patrick Hannahan and published in vol. vi, p. 205, of this REVIEW on "Portuguese Catholics in America."

.... The Bohemian Catholics dedicated their first college in this country at Lisle, Ill., near Chicago, the other day. Our Bohemian brethren have had for a long time flourishing parochial schools all over the country, but no

distinctive institution of their own for higher learning—that is college. The new institution at Lisle is to supply this deficiency.

... Foreign. ...

Religious Liberty for Peru. The indefatigable Rev. John Lee has persuaded the governments of the United States, Germany, and Great Britain to exercise their friendly offices with the government of Peru to grant freedom of public worship to the Peruvian Protestants, and the *Northwestern Christian Advocate* (Sept. 4th), from which we take this information, hopes for "a speedy and happy change for Protestant worshippers in Peru." As our readers are aware, Mr. Lee, by his quiet but energetic and restless agitation, has already succeeded in getting civil marriage acknowledged in Peru.

Mr. Lee means well, and what he is striving to accomplish may in the end prove beneficial to the Catholic Church in Peru. Such a dispassionate and staunchly Catholic authority on Peruvian affairs as Baron von Schütz-Holzhausen, has declared the old Spanish system of State religion, as it still survives there, to be the chief source of the undeniable corruption of the clergy and decay of the faith. (*Der Amazonas, Wanderbilder aus Peru, Bolivia und Nordbrasilien. Von Damian Freiherrn von Schütz-Holzhausen. 2. Aufl. Herder, Freiburg. 1895. Pages 74 sq. and 116 sq.*)

A stiff spell of Protestant missionary agitation may tend to arouse the slumbering powers of good.—A. P.

Plutarch relates that Anaxagoras, the great philosopher and teacher of Pericles, when the latter once called upon him and excused himself for having neglected him on account of overwork, reminded his neglectful pupil that "If you want light, you must feed the lamp with oil." We were vividly reminded of this wise saw when looking over the list of our delinquent subscribers the other day. "If you want light, you must feed the lamp." In other words: Pay up your subscriptions.

Letters to the Editor.

In Reply to Certain Criticisms.

[This letter reached us a day too late for insertion last week.—A. P.]

TO THE EDITOR OF THE REVIEW.—*Sir:*

The Very Reverend Vicar-General W. Cluse, in his recent letter to THE REVIEW, (No. 24), alleges that an injustice was done to him by me in my article on "Religious Instruction in Elementary and Intermediate Schools" (No. 22.)

I leave it to the impartial reader to judge between him and me. A comparison between my statements in that article and his "protest" will show that what he asserts I did not deny, and what he denies I did not assert.

Besides, I mentioned no names. My argument was purely impersonal.

I have also been taken to task for calumniating the Catholic Normal School of the Holy Family and Pio Nono College at St. Francis, Wis., because I said :

"Another catalog from a Catholic teachers' college that is passing the hat through the land, has not a single hour set apart for religious teaching in the fourth year of its curriculum."

The only mention of religious doctrine in the fourth course of said institution occurs in its catalog on page 17, where I read : "Pedagogy.—Two classes a week. Ohler, Lehrbuch der Erziehung. Part Second. Directions for teaching the different branches of study required in Parochial Schools. Special attention is given to the study of Christian Doctrine. Working models."

Instruction in pedagogy is not religious teaching in the sense in which I obviously used the term, i. e., instruction in Christian doctrine.

J. F. MEIFUSS.

Centreville Station, Ill., Sept. 17th.

According to a writer in the *Freeman's Journal* (No. 3558) Commissioner Taft recently sent a secret report from Manila to the authorities here, which contains a long catalog of the sins of the Friars in the Philippines.

THE STAGE.

Shall the Chorus be Revived? The Chorus in the ancient Greek drama owed its existence to the natural evolution of tragedy and comedy from the dithyrambos. Its rôle was purely lyric and didactic. It periodically reminded the actors of the eternal truth and justice, and compelled the auditors to realize the only serious purpose of play-acting—the purification of the passions by means of fear and pity, in the phrase of Aristotle.

It has been lately suggested that the Chorus be revived, lest, an amusement-loving public forget entirely the *raison d'être* of dramatic art.

But most modern plays—especially the popular ones—contain no lesson of truth or justice, so that, if there were really a Chorus attached to them, it would "find its occupation gone."

Perhaps it might serve a good purpose, however, by pointing out the hollowness and utter inanity of the twentieth-century drama and the ridiculousness of its boastful pretenses.—A. P.



The Three Greatest Greek Tragedians.

Aeschylus, Sophocles, and Euripides, in their twofold relation to one another are thus finely sketched by a German historian :

In point of age their relation is this : Aeschylus fought in the battle of Salamis (480 B. C.) as a man of forty-five ; Sophocles, on account of his youthful beauty, led the choir of singers at the triumphal sacrifice ; Euripides was born the day of the battle on the Island of Salamis.

Their spiritual relation is this : Aeschylus is simple and artlessly sublime ; Sophocles combines art and magnificence, dignity and beauty ; while Euripides seeks to be attractive largely at the expense of the laws of art. The sentiment created in most minds by Aeschylus is astonishment ; Euripides calls forth fear and pity ; Sophocles excites a noble admiration.—A. P.

SCIENCE AND INDUSTRY.

|| By way of the *N. Y. Times* (Sept. 7th) we learn that Geo. P. Magrady, of 559 S. Centre Ave., Chicago, claims to have invented a "perpetual light." The secret of it is a combination of chemicals in a vacuum. The gas formed by them glows with a dazzling intensity. The light is white and steady, and the lamp gives forth neither odor nor heat. The only objection to the new lamp is that it can not be turned off. The cost per lamp is about seventy-five cents and Mr. Magrady is confident his perpetual light is destined to displace gas and electric lights for domestic use.

|| The traditional claim of Crete to have had a hundred cities, Mr. D. G. Hogarth says, in a communication to the *London Times*, "is proving not altogether vain. Remains of primitive settlements too considerable to have been villages are coming to light at far more points of the Cretan coast than bear a name in classical atlases." Among these recent discoveries is Phaestos, on the south of the island, in which the ruins consist mainly of a palace of great extent and in excellent preservation. There are broad staircases and majestic courts, one containing "an altar and tiers of stone seats built up against the rock, evidently to hold an assembly." Another is Gorynia, "the most perfect example yet discovered of a small 'Mycenæan' town, uncontaminated with later remains. . . . It was discovered by the perseverance of the American lady, Miss Harriet Boyd, who had been directing its excavation. Her workmen have now laid bare two narrow and tortuous streets, paved, and here and there ascending by flights of steps, on either hand of which are preserved to a considerable height houses of stone, with party-walls of brick. This style of structure, often suspected on Ægean sites, has never been actually found before. The two streets converge towards a large building of fine masonry, on the highest point of the knoll, in which it is easy to recognize the house of the local chieftain or governor." In the buildings have been found bronze weapons, tools, and vessels, and clay vases, "complete specimens of types previously inferred

from fragments only." At Zakro, where the excavations were conducted by Mr. Hogarth himself, were remains of a still more primitive age, as well as two inscribed tablets and hundreds of impressions of lost signets, of 150 separate types, and illustrating in a remarkable way "not only late 'Mycenæan' glyptic art, but also 'Mycenæan' religious symbolism."

|| It is likely to be but a short time before a large part of the great Desert of Sahara, which is now uninhabited by man, will be open to civilization, if the project lately conceived by the French government for traversing the desert with automobiles is successful. Experiments with motor vehicles in the desert and in many parts of Algeria have shown that they are peculiarly adapted for use in countries where travel by ordinary means is difficult and frequently impossible.

The Archbishop of Toronto made the following refreshing remarks some time ago:—"I have been often pained and astonished at the frequent appeals of editors and proprietors of newspapers to their subscribers urging them to pay their just debts. The editors and proprietors of newspapers on their part give their time, the product of a high education and experience, together with their money for stationery, printing, and wages to employes, and they expect and should have, in common justice, a return often by no means adequate to their outlay. A man who will not pay for a paper he subscribed for, read, the contents of which he enjoyed, is a retainer of another man's goods."



According to the *Independent* (No. 2753) there are more Jews in the United States than in any other country except Russia. Of the total number—more than a million—four hundred thousand are in New York. The gigantic undertaking of 'The Jewish Encyclopedia' (Funk & Wagnalls) gives color to the claim that this country is likely, before long, to be the chief center of Hebrew learning and enterprise.

.... CHURCH MUSIC.

Some Questions Answered. A correspondent from Toledo, O., asks: "When did Pope Pius IX. establish the St. Caecilia Society?"

Pope Pius IX. established the Society by the brief "Mulum ad commovendos animos," on December 16th, 1870. On May 1st, 1871, the Cardinal Protector of the Society, Antonio de Luca, confirmed the election of Dr. F. X. Witt as President General. (See A. Walter's biography of Dr. Witt, page 82.) The full text of the papal brief can be seen in an appendix to the Rev. Paul Krutschek's 'Music According to the Will of the Church,' published by Pustet and Company.

Secondly, the enquirer wishes to know the texts of the decrees making the Ratisbon edition the official version of the Gregorian Chant.

There are a number of decrees relating to this matter, and it would consume too much space and time to translate and publish them all in full. The following will suffice.

On May 30th, 1873, Pius IX. said in a brief: "We recommend most urgently this edition to all bishops and to all individuals who have charge of sacred music, because it is our most earnest desire that, in the matter of music as in all other liturgical regulations, the same form may prevail as is used in the Roman Church."

On April 14th, 1877, the Sacred Congregation of Rites complains of the offensive criticisms in some periodicals of the official version and of the commission which prepared it, and reiterates the expressed wish of the Holy Father that all may conform with the regulations of the Holy See.

On November 15th, 1878, Pope Leo XIII. again declared the Ratisbon or Medicean version to be authentic, and once more recommended it most urgently (vehementer) to all diocesan bishops and everyone concerned with Church music. He also repeated his reasons for recommending it.

On April 26th, 1879, follows another recommendation of the Congregation of Rites.

On February 23rd, 1880, the Sacred Congregation of Rites published a report setting forth the reasons, scientific, historical, and liturgical, for declaring the Ratisbon or Medicean version the official one.

On April 10th, 1883, a papal decree declares explicitly: "In regard to the authenticity and legitimacy of the official version, no further doubts or discussions may be indulged in on the part of those who have respect for the authority of the Holy See." Furthermore, that "it has been the constant practice of the popes to use persuasion rather than positive commands in the elimination of abuses, because they know that their admonitions are synonymous with commands in the eyes of a loyal episcopate and clergy."

Finally, I might state that each copy of the Ratisbon version bears on its title page the words: "Cum cantu Pauli V. Pont. Max., jussu reformati, cura et auctoritate Sacrorum Rituum Congregationis digestum Romae."

See Krutschek's, "Why we Hold Fast to the Official Version of the Gregorian Chant," in the *Musica Sacra*, 1901, No. 1; 'The Decrees of the Sacred Congregation of Rites concerning Church Music,' published by the London Catholic Truth Society; 'Entscheidungen der Hl. Riten-Kongregation in Bezug auf Kirchenmusik,' by Joseph Auer. (Pustet and Company.)

JOSEPH OTTEN.

St. Paul's Cathedral, Pittsburg, Pa.

One of the riddles of the age is the curious recrudescence, not only in America, but throughout the world, of nationalism, side by side and strangely in contrast with the widespread tendency to emphasize the general brotherhood of man.



The powers protecting Crete—France, Italy, Russia, and Great Britain—have refused to make any change in the status of the Island, despite the claim of Prince George, their representative, that it is impossible to make further progress under the old order of things, as the acts of the Cretan assembly are constantly conflicting with the remaining prerogative of the Sultan of Turkey.

NECROLOGY.

MSGR. JOSEPH A. STEPHAN.—The prayers of our readers are solicited for the repose of the soul of our venerable friend Msgr. Joseph A. Stephan, who departed this life at the age of seventy-nine a week ago Thursday. Msgr. Stephan was a native of Baden, Germany. He served through the Civil War as a chaplain in the force of Gen. Sheridan. Later he became a zealous promoter of Catholic missionary work among the Indians. In 1884 he was appointed Director of the Catholic Indian Bureau at Washington and in 1895 the Pope made him a domestic prelate. No one will mourn him more sincerely than the Indians by whom he was greatly beloved.—A. P.



ELIZA ALLEN STARR.—This gifted authoress and art critic expired Sept. 7th at Durand, Ill. For forty years she was a unique personality in Chicago. Although a woman of the world, she practically lived the life of a religious. Her busy pen was constantly employed in illustrating and illuminating the congenial subjects of religious life and Christian art. Wm. J. Onahan says in the *New World* (No. 2) that few American Catholics have done so much for Catholic journalism and the cause of Catholic literature as she. Column after column in the *New World* every week showed the industry and versatility of her pen. It may be said of her that she possessed the real missionary spirit in her zeal and her enthusiasm for the good, the true, and the beautiful. *R. I. P.*—J. W.

With Our Exchanges.

The reasons given by our Chicago contemporary the *New World* for reducing the size of its pages one-half and doubling their number (v. our "Notes and Remarks," last issue) are these:

1. The smaller page is more convenient for reading purposes.
2. The smaller size will be much more convenient for filing and binding.
3. The fold across the middle, by which

the illustrations are spoiled and the paper often cut will be avoided.

4. The tendency among the leading religious weeklies, as the result of experience, is towards the smaller size.

Since making these remarks in its announcement of the change, issue of Aug. 31st, the *New World* has come out in the new form, thirty-two pages, 9x12, and we must say we consider it a great improvement.

The tendency among not only the religious but the entire weekly press is to the smaller size, and we expect others of our Catholic contemporaries soon to follow the example of the *New World*.



We thought the *Jewish Voice* of our friend Rabbi Spitz was quite a liberal organ. Nevertheless, we learn from the *Globe-Democrat* (Sept. 13th) that a new Jewish weekly has just been started in this city, called the *Modern Review*, whose policy is to be "a broad, liberal American Judaism."

A broad, liberal Judaism is a combination of terms which reminds one of an iron gold-pen or a wooden poker, and is about as detestable as a broad, liberal Catholicism.

If the *Modern Review* is to be still broader and more liberal than the *Jewish Voice*, we'll stick to Dr. Spitz.

ARTHUR PREUSS.

Again we are assured, quite positively, on the authority of the London *Chronicle's* Rome correspondent (v. London despatch in the daily press Sept. 6th) that Msgr. Falconio, at present Apostolic Delegate in Canada, will succeed Cardinal Martinelli at Washington.

Msgr. Falconio's name [has been repeatedly mentioned in this connection in well-informed Vatican circles. Whether the Holy Father has now definitely decided to appoint him to the important post soon to be vacated by Cardinal Martinelli, we are unable to say. But we can and do say that we consider Msgr. Falconio a man exceptionally well fitted for the position and cherish the fervent hope that the *Daily Chronicle's* Rome correspondent may for once prove a true prophet.

MISCELLANEOUS.

A Perilous Trip. A perilous trip was that recently made by the Marist missionary Father Rouillac, in his damaged nineteen-ton schooner "Eclipse," from the Solomon Islands to Sidney, Australia.

All the way across, the crew, consisting of "Capt." Rouillac and eight native South Sea Islanders, had to keep bailing—night and day the water crept in upon them like an obstinate enemy, and night and day they forced it back to its native ocean. The leak which had been slight when they left the islands grew wider as the timbers strained in the turbulent seas, and it required all the heart and courage of the missionary skipper to keep despair away from the minds of his dusky seamen.

Then there was the cold, the bitter cold of winds that had already swept a thousand miles across bleak waters, driving the Southern icebergs like a flock of birds for a space of their passage, and these in stormy mood towards the end of his voyage Father Rouillac encountered, when his crew were already nearly prostrate with exhaustion, and in no condition to fight against the numbing effects of cold upon the thin South Sea Island blood. But indomitable as the old sea-dogs that gave America and Australia to the old world, Father Rouillac worked double watches as his men went down, and took brief spells from the tiller to wrap them in what little extra clothing they chanced to have, and inspirited them with a nip from the one bottle of cordial that the tiny craft boasted.

When the little schooner was examined in the dock, old seamen gasped with surprise and horror, and declared with nautical brusqueness that not 50 yards from the shores of the placid harbor, let alone a mile to sea, would they have ventured in such a vessel. The keel was nearly off, the bottom planks hung together almost by their paint alone, and truly it seemed as if Providence, and not seamanship, had pulled the mariners through.

Father Rouillac made the trip because he could not get his boat repaired at home and it

was too valuable a help to him in his missionary labors to let it go to nogginstaves.

Upon his arrival in Sidney, a concert was given by the famous prima donna Trebelli to furnish the necessary funds for repairing the "Eclipse."



The *Pilot* (No. 36) credits this observation, among others on the same subject, to Mr. Bryan's *Commoner*:

The large family is not common in this country to-day. It has come to be the exception, although it is true that nowhere do general content and happiness appear to rest more securely than in the centres of these large families. A few years ago the large family was not the exception. Fifty years ago the sight of a family of seventeen children would not have provoked extraordinary comment, while that of twelve or thirteen children would hardly have attracted attention. It is worthy of comment that one may find more nervousness, more care, more anxiety, and more weariness in the home graced by a single child than in the household to which a large number of children have come. Where poverty does not prevail in such a home, happiness, contentment, and health are generally noticeable.



We wonder how much truth, if any, there is in this report, which we found in the *Globe-Democrat* (Sept. 13th):

Sioux City, Ia., September 12th.—A case involving the question of the value of Catholic services at a funeral is on trial. Rev. Father Daignault, pastor of the French Catholic Church, sues the estate of Victoria Brughier for \$75 for the services of himself and his choir and for the candles and incense burned at her funeral. The administrator claims the charge is excessive and resists its payment.

The priest testified that little or nothing is charged for the rites over the poor person, but when a rich funeral is given money charges are made.

The charge of \$75 does seem excessive, unless it includes the price of a lot in the cemetery. On the whole, our clergy are justified in asking for a liberal fee in cases where much money is lavished upon a funeral, though whether an action in the civil courts to recover such fee is wise, may well be doubted.

NOTES AND REMARKS.

Some people's religion is just like a wooden leg. There is neither warmth nor life in it; and although it helps them to hobble along, it never becomes a part of them, but has to be strapped on every morning.



A cosmopolitan son of St. Francis is Bishop Döbbing, of the united dioceses of Nepi and Sutri, in the Province of Latium, not far from Rome. He is a German by birth and education, an Italian bishop by appointment of the Pope, and, if we may credit the Rome correspondent of the *Freeman's Journal* (No. 3558), "more than half an Irishman," having spent many years as superior of the Irish Franciscan monastery of St. Isidore. Msgr. Döbbing may be said to be the originator and director of the great movement which has for its object to restore the ancient spirit and customs of the Franciscan Order to all the houses in Ireland.



In answer to the question "Who is the greatest woman in all history?" put to 200 Macon County (Mo.) teachers, Miss Nannie Vickroy of Macon made a unique answer, which was awarded the prize for its originality. Miss Vickroy passed over Queen Victoria, Frances Willard, Helen Gould, and other women whose names were the most popular and declared: "The wife of the farmer of moderate means, who does her own cooking, washing, and ironing, brings up a large family of girls and boys to be useful members of society, and finds time for her own intellectual and moral improvement, is 'the greatest woman in all history.'"



Did you ever hear how the ancient Athenians, worldly wise as they were, in their halcyon days, prevented the bribery of judges? Their court of last resort, after Ephialtes

had abolished the archontes, was the Heliiaia (Ἡλιαία), 5,000 grand jurors, in modern parlance, and 1,000 substitutes, all drawn by lot. For every session this body appointed a committee of 500, called dicasterion, who took turns in hearing and deciding the cases on the dockets. In view of the large number of these judges, and the rule that it was not determined which one of them was to hear a given case until the day of the trial, bribery was practically impossible.

The lessons of history are not by any means exhausted. Why should not twentieth century America learn from a nation whose culture, despite all our material progress, we have not reached and probably will not reach for centuries to come?



Speaking of ancient Greek legislation—how would it do to introduce among us the γραφή παρανόμων?*) It was the right which every citizen had of suing any fellow-citizen on account of any (in his opinion) unconstitutional or unlawful motion made, or already carried, in the Ecclesiastikon or legislative assembly. From the moment such a suit was brought, the respective motion or bill or law was suspended, and if, on proper examination, it really turned out to be παράνομος, it was abolished and its sponsor punished. Even when no suit was brought, the framer of a new law or ordinance was responsible for its effects for one full year.



Besides the fifteen hundred English publications in New York City there are no less than eighty newspapers and periodicals printed in foreign languages and dialects. Of the forty-five daily newspapers, more than one-fifth are printed in foreign languages. German alone is represented by seven daily papers. In the order of their numerical strength, the foreign languages and dialects are thus represented in New York's newspaperdom: German, Hebrew, Italian, Bohemian, French,

*) Cfr. Grote, *Hist. of Greece*, III., p. 289.

Arabic, Spanish, Hungarian, Swedish, Swiss, Greek, Armenian, Polish, Croatian, Japanese, Yiddish, Irish, Scottish, British, Finnish, and Chinese. Besides these, there are several anarchist newspapers, a deaf-mute journal, a newspaper for and by negroes, an Irish revolutionary journal, while Boer and Puerto Rican newspapers are projected. Mr. Howard Clemens, who supplies this information in the September *Bookman*, gives an account of some of the most interesting of these papers. The youngest, and at the same time the most remarkable, of them is the Japanese-American *Weekly News*, which has the unique distinction of being the only periodical in the country printed by lithographic process. The only Chinese newspaper in the East is the *Chinese Weekly Herald*, with editorial headquarters in the heart of New York's Chinatown.

Astonishing though it may seem, there are enough Asiatics in the metropolis to support a daily Arabian newspaper. The *Kawkab-America* is the organ of the allied Arabs, Syrians, Turks, and Copts. It is a four-page paper, printed every morning, except Sunday, and has a truly oriental appearance. *Al-Islah* and *Al-Musheer* are the titles of the two Arabic weeklies printed in the conglomerate Asiatic colony. The *Alayam* is a semi-weekly.



It is not so long ago since His Grace the Archbishop of St. Paul cautioned American Catholics against criticizing their country and its institutions. And now comes Bishop Spalding of Peoria, who, unlike Msgr. Ireland, is a native American, and boldly declares :

It is obvious that when there is question of American life, a merely optimistic view is a shallow and false view. There are great and wide-spread evils among us, as also tendencies which, if allowed to take their course, will lead to worse evil. There is the universal political corruption. There is the diminished sense of the sacredness of property. There is the loosening of the marriage tie and the sinking of the influence of the home. There is a weakening of the power to apprehend spiritual truth and a consequent lowering of the standards of value, a falling away from the

vital principles of religion, even while we profess to believe in religion. There is, indeed, enough and more than enough to keep all who cherish exalted ideas of the worth of human life and who love America, lowly minded and watchful.

One of the most certain signs of decadence is a failure of the will, and one might think that we are threatened with this. Our ability to react against abuses is growing feeble. The social organism is so vast and so complex that it seems hopeless to attempt to interfere, and so we permit things to take their course, abdicating the freedom and the power of the will in the presence of an idol which we call Destiny.—Address at Galesburg, Ill., on Labor Day, reported in the *New World* (No. 1.)



The *Chicago Tribune* has been keeping a complete record of all lynchings that have occurred during the past twenty years, and it presents figures that are startling as well as horrifying. From Jan. 1st, 1880, up to last Saturday, 3,130 persons were executed without process of law by mobs. Other highly interesting statistics accompany those relating merely to the number of lynchings. The only States that have not contributed to this awful record of lynchings are Delaware, Massachusetts, New Hampshire, Rhode Island, Utah, and Vermont. More than 50 per cent. of the 3,130 victims were lynched in the eight States of Alabama, Arkansas, Georgia, Louisiana, Kentucky, Mississippi, Texas, and Tennessee. Of these States Mississippi heads the list, closely followed by Texas and Louisiana.

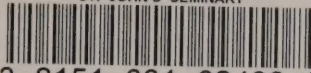


This is the way in which a New York preacher, Rev. Dr. Wm. R. Huntington, of Grace Church, recently defined a modern revival: A cheap and vulgar emotional outbreak, gotten up by very human methods, and then piously fathered upon the Holy Ghost.



The most foolish of all errors is that clever young heads think that they lose their originality when they recognise the truth that has already been recognised by others.—Goethe.

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